

The Baptist Record

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Flood in Thailand

Missionaries share plight of thousands

By Maxine Stewart

Southern Baptist missionaries Jack and Oneida Mahaffey in Haadyai, Thailand, share the plight of thousands of Thai people living in the midst of swirling flood waters in south Thailand.

The flooding and mudslides, the worst in the history of the country, are said to be caused primarily by massive deforestation of illegal logging which contributed to the avalanche of mud and timber that recently

killed more than 355 people and destroyed more than 5,000 homes in addition to crops and other property.

The Mahaffeys were in their mission residence when the flooding began. At 9:30 p.m. a lay pastor in the Haadyai Baptist Church, Khun Suwat, called to ask Jack to meet him at the railroad bridge in an hour. He reported rising flood waters in his home and that he had to get his family out. Water was already neck deep

in his house. On their way out, it became evident that they were not going to make it to the railroad bridge. They had to seek other shelter.

The streets had turned into rivers which eventually reached 5 to 6 feet in depth. The water was too deep for Jack to drive the Mission van to the bridge, so he parked the van and walked. After searching for Khun Suwat for about two hours, he gave up the search.

He decided to move the van to the church yard, which he thought would give it more protection from the rising water. Before arriving at the church, he hit water about knee deep, but managed to get to the church in the Hi-Ace van. There he found the church was already flooded with about a foot of water inside the church building.

Jack quickly began lifting things up out of the water, placing them on cabinets and tables. Working alone, he had to lift heavy objects or else see them destroyed by the water. He tried desperately to lift the piano and slide a chair under one end, hoping to do the same on the other end. He lost his grip and the piano fell keyboard first into the water.

The walk back to the Mission residence was very difficult for Jack, due to the rushing water in the streets. Arriving home, he discovered the water had just started flowing into the Mission residence. Members of the church who had been in constant contact with Oneida by telephone all during the night and sensed the danger, had already walked down the street to the Mahaffey residence and walked her out to another home located on higher ground. They were afraid the water would get too deep for her to get out by herself and too deep for them to be able to get in to her.

Oneida had moved most of the higher objects downstairs up to the second floor. With three friends, Jack and the men began moving the heavier objects. When they finished it was daylight, and for the second night he had gone without sleep.

Death had occurred, damage was in the millions of baht (and dollars), electricity was out, telephones were dead, transportation was shut down, no public water was available, and 12 of the 14 provinces in south Thailand were flooded. The open sewers and animal waste contaminated the flood waters throughout the city.

About 8 a.m. Jack went to check on Oneida. As he reached the house the neighbors across the street called out for them to shut the door. There was a giant cobra trying to get inside. Two men across the street with long bamboo poles went out and killed the snake.

Jack then went to check on the van, which was in about 3 feet of water. He checked inside the church building

and found that water was at its peak — about knee deep.

Khun Yo, the church janitor and part-time worker at the Mission residence, arrived at the church while Jack was there. As they left the church it was almost impossible to walk against the current of the flood waters. Jack fell into an open gutter system neck deep and burst open his right toe and skinned his left leg. These open wounds were exposed to the filth of the flood waters for the next two days.

Water downtown was not too swift for Jack to check on church members. The only thing moving were military vehicles and boats. Oneida was able to get home that afternoon by walking back down the street to their house.

The next day the water had receded enough for people to move about. Jack went to town. The atmosphere in the city was depression and fear. But the good news was that all of the church members were safe.

Jack later started having hard chills and running a temperature of 103.4 degrees. Not being able to keep the fever down with home medication, Dr. Somboon, a member of the church, was contacted. She immediately suggested that he be hospitalized.

Having no private room available, Jack was admitted to the 10th floor of the hospital for critically ill patients, an all-male ward of 80 patients. At that point it was thought it might be his heart. In the hospital he continued to have chills lasting 45 minutes and having high fever as the medication wore off. Each time the chills began, he was extremely nauseated. The vomiting, mostly dry heaves, affected his voice and he became very hoarse and could hardly talk. Then his bones and muscles began to ache terribly. He hesitated to complain about this as he thought it might be the hospital bed. (They found out later the full 2-inch mattress was filled with coconut fibers.) Jack's legs became extremely sore and ached so that he could hardly move his leg to walk. He would stand and mentally will his legs to move and even then he walked only by inches.

It was thought that typhus or typhoid was possibilities for Jack's illness, but when he did not respond favorably to treatments for these illnesses, it was concluded that it must be Leptospirosis which is transmitted

by mites on rats and infection could have entered through the open wounds on the toe and leg. All the doctors on the case are still not certain what Jack had, but Dr. Phantip, the family doctor who teaches at the University of Prince of Songkhla and a member of Haadyai Baptist Church, said he feels certain he did have Leptospirosis.

When Jack was first in the hospital he was so sick with the high fever he said that he was unable to pray, finding his mind was not clear enough. But on the third day he asked Oneida to write something down for him. This is what she wrote:

"The Wonder That He Prayed"

1. The wonder that he prayed at all (on the cross of suffering.)

2. The wonder that he prayed as he did (for others)

3. The wonder that he prayed with clarity to the end

Through his experience of suffering, the Lord had given Jack the outline for a sermon.

The Thai Army began moving in with vehicles that could be driven in the flood waters. This provided means for food to be distributed. The U.S. Government started sending in supplies of medicine, tents to house people, and to set up temporary schools. They also sent folding beds to get people off the ground. Thai Baptist Churches, Baptist missionaries, and the Foreign Mission Board made funds available for the Mahaffeys to help people in need.

Jack lost 14 pounds in 10 days. He says 75 percent of his strength has returned and he is looking for the other 25 percent, which thus far has proved to be elusive. "He is supposed to be taking it easy," says Oneida, "but that is extremely hard for him to do when his five weekly preaching points are waiting for him and he sees so much that needs to be done."

A large number of people in the flooded southern provinces have taken up a new occupation — catching cobras for sale. Flood waters sent snakes into people's houses, prompting the villagers to turn catching cobras which are sold to merchants at prices as high as 80 baht (\$3.20 US). It is feared that the reduction in the rat-eating snake population will result in over-abundance of rats which could do great damage to crops.

Maxine Stewart is missionary press representative, Thailand.



Pray that they may believe

Southern Baptists across America have been asked to set aside the week of March 5-11 as a week of earnest prayer for home missions. Woman's Missionary Union leaders have suggested that children and adults alike take time each day, both at church and at home, to intercede on behalf of Southern Baptists' 3,841 home missionaries and the 167 million Americans who do not know Jesus Christ. The Annie Armstrong Easter Offering is taken during the Week of Prayer for Home Missions, which provides nearly half of the budget of the Southern Baptist Home Mission Board. This year's goal is \$39 million. (HMB photo by Richard Shock)

Annie Armstrong Offering

National goal: \$39 million

SOUTHERN BAPTIST CONVENTION
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Editorials . . . by Don McGregor

Keep moving on

I graduated from high school in a place called Mertzon, Texas. Nobody ever heard of Mertzon, not even all of the people who lived in Sherwood, which was only six miles away.

To locate Mertzon (and Sherwood) more definitively, it is 30 miles west of San Angelo. It is sheep and goat country for the most part, with some amount of cattle ranching mixed in. The people who lived in the surrounding countryside were ranchers. Their sons were cowboys, and their daughters were society queens . . . some of them, that is. The others just lived there.

I found myself in the upper crust of society. I lived in the Baptist parsonage. My father was the pastor.

The western flavor was pervasive. Actually, it wasn't flavor. It was a way of life. I played football in high school. I couldn't afford a western hat and cowboy boots, but I was about the only one who didn't wear them. Following a shower after a game, the first article of apparel to be put on was the western hat.

My family moved to Mertzon when I was 14, and this was in 1938. I had not been made aware of segregation at that time. I knew black children didn't go to school with us in Waco, where we had lived earlier; but I thought it was only because they liv-

ed in another part of town. Mexican children did.

When I got to Mertzon, I found out about segregation in a hurry. There were no black children there. But of the town's 800 citizens, 400 of them were Mexicans. They weren't called Mexicans, however. They were meskins. And usually another word preceded the term.

They lived on the other side of the railroad track, and that's where they stayed. I had no idea what they did for a living. I never saw any of them being gainfully employed. They didn't go to school with us. I don't know where they went to school. Maybe they didn't.

The only time they dared cross the railroad track was to buy groceries.

As I look back on it now, I realize that it took some amount of courage on my father's part to open up the Baptist services to Mexican worshippers. But he did it. I'm sure that as soon as he left there in 1942 to become an Army chaplain, the welcome for Mexicans in the services evaporated. I was already in college by this time and never went back. As long as my father was pastor, however, the Mexicans attended, there were not many, but those who attended were welcomed.

It was a severe condition of

segregation that was experienced in Mertzon. It was total.

As I contemplated Race Relations Sunday, Feb. 12, I began to remember my father's ministry to the Mexicans. The only time I remember going over into Mexican town was when he enlisted me to play my trombone and lead a parade down the only street to promote a Vacation Bible School. It must have startled the residents, but I guess it worked.

All of this was done quietly. My father was a quiet man.

All was quiet but the trombone, that is. There was no fanfare. It was just ministry.

He asked for no plaudits, but he brought two races together. Surely as we consider Race Relations Sunday, which is sponsored in Mississippi by the Christian Action Commission, we can use the day as a time to give more attention to other races. Regardless of our race, we are not the only people in the world. And the others are just as human as we are.

We don't need to make a big to do about it. We just need to be aware and considerate.

I have been in Mississippi only 14 years. I understand that great strides have been made in race relations. I hope that strides have been made in

Mertzon.

The point is that race relations is a matter of conditioning. There were no black children going to school with us in Waco, but the Mexican children did; and some of my closest friends were Demetrio and Charlie Rios and Demetrio's girl friend, Victoria

Rodriguez. They were older than I was, but they were in my class.

At Mertzon the Mexican children were not allowed in our school.

My father was a hero in race relationships in Mertzon. I have met some of the heroes in Mississippi.

Let's keep striding.

IN THE MIDST OF THE TEMPEST

"THE ETERNAL GOD IS
THY REFUGE, AND UNDER-
NEATH ARE THE EVER-
LASTING ARMS." DEUT. 33:27



Guest opinion . . .

Fall from grace could carry heavy cost

By Robert E. Allen

A recommendation scheduled to come before the Southern Baptist Convention Executive Committee Feb. 20-22 proposing the creation of a new Southern Baptist agency in Washington is precipitous and if ever enacted could carry a great cost.

One effect (and some might speculate the real purpose) of creation of the proposed Religious Liberty Commission would be to weaken the existing Baptist Joint Committee on Public Affairs, a coalition of nine Baptist groups which for 52 years has represented Southern Baptists on Capitol Hill.

The recommendation calling for the new agency suggests Southern Baptists maintain full representation on the BJCPA, but points out representation could be maintained "with a substantial reduction" in funding by the SBC — read that to mean six figures.

This would be a terrible blow to the BJCPA, which already operates at 1984 funding levels since last year's SBC voted to trim its contribution to the BJC more than 10 percent, to \$400,000, in 1988-89. It also would hit at a time when the BJC needs to strengthen the function of its staff attorney as increasing government intrusion into church matters and more religious groups seeking preferential treatment from the state make even more complex the agency's program assignment of defending the free ex-

ercise and opposing the establishment of religion.

No one can deny the benefits Southern Baptists have received from participation in the BJC. Resolution of a new problem with overseas earned income alone saves the Foreign Mission Board more than \$2 million a year. BJC actions have helped the SBC Annuity Board protect millions of dollars of institutional and individual savings. The agency also is on call for state conventions needing legislative work, research and legal counsel on church-state matters.

What has the BJC done to fall from grace with the SBC? For one thing, its staff has resisted growing pressure from within SBC ranks to push for an anti-abortion amendment to the U.S. Constitution — on the grounds that by program assignment that concern is not under purview of the BJC, but of the Southern Baptist Christian Life Commission. Staff also has resisted jumping on the bandwagon to push for "voluntary" prayer in public schools, maintaining the historic Baptist rationale that when prayers are written by the state and imposed by law, they cease to be voluntary.

On the issues over which bad blood has developed between the BJC and recent SBC leadership, it is not the BJC which has moved. The 10-year reign of the conservative faction in the SBC has begotten a Public Affairs Committee, the denomination's representation on the BJC, with an in-

creasingly right wing political agenda. Individuals have come on the PAC placing less value on the separation of church and state or with a different understanding of what religious liberty means than their predecessors. Some have made clear their personal dislike for the leadership of the BJC's executive director, James Dunn, and the feeling appears to be mutual.

Smelling a witch hunt, representatives of other Baptist groups on the BJC galvanized to back the staff, most notably when they denied PAC members personal files of professional staff for an evaluation conducted by the PAC independent of regular evaluation process involving the entire BJC board.

The PAC's knee jerk response to the rebuff was to petition the Executive Committee to sever all ties between the SBC and BJC. The Executive Committee's collective wisdom was to give a just completed restructure of the PAC — increasing its membership and granting authority to speak on matters not addressed by the full BJC or when it does not agree with BJC positions — time to work.

For that reason, it was a step backward last October when the Executive Committee voted to appoint a special committee to reopen the question of the SBC/BJC relationship as a compromise with an effort to grant the PAC discretion over funds already allocated directly to the BJC in the 1988-89 budget adopted by messengers

at last year's SBC.

The Executive Committee should get a rein on the players in the PAC/BJC loggerhead. It has not been demonstrated Southern Baptists need another voice in Washington. The reconstituted PAC still needs time and encouragement to mend fences and work within the BJC.

The battle cry of late for proponents of a more aggressive PAC is Southern Baptist money should not go to agencies Southern Baptists do not control. That makes as much sense as church members deciding to tithe based on whether or not votes at business meetings go their way. It may happen, but it is not the ideal model of cooperation and stewardship. God's money must not be used as leverage for power or for retaliation against fellow Christians.

To duplicate an existing and effective agency over personal vendettas is analogous to starting a new church over a snit with a pastor. It happens all the time, and may be justified, but no one is proud of it. If Southern Baptists do need independent representation in Washington, that decision would better be made in amiable times.

The most serious consideration, however, is to count the cost of further alienating the large "moderate" minority in Southern Baptist life already complaining it is disenfranchised by recent SBC actions. Support for the BJC is one specific concern on

Three nations join Uruguay revival crusade

MONTevideo, Uruguay (BP) — Eight hundred people committed their lives to Christ during a week of evangelistic crusades in Uruguay involving Baptists from three other nations, including Southern Baptists from Texas and Georgia.

The late 1988 crusades, held at 43 churches and mission points, brought Baptist preachers from Brazil, Argentina and the United States, reported Southern Baptist missionary Wally Poor.

The crusades were the largest in the 77-year history of Uruguayan Baptists, Poor said.

The effort's success spurred many of the 29 Brazilian pastors participating to say they would link their own churches in fraternal relationships with Uruguayan churches. One Brazilian pastor said he planned to seek missionary appointment.

which moderates have indicated they do not intend to compromise. State conventions — including Maryland/Delaware — have voted to consider direct BJC funding should its relationship with the SBC change.

Toying with the Baptist presence in the nation's capital would certainly be seen by some Southern Baptists as tossing down a gauntlet, at a time when SBC leaders are at least giving lip service to promoting peace.

Robert E. Allen is editor of the Baptist True Union of Maryland/Delaware.

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Send news, communications, and address changes to
The Editor, Baptist Record
P. O. Box 530, Jackson, MS 39205

FMB appropriates record amount for hunger, relief

RICHMOND, Va. (BP) — Southern Baptists appropriated a record \$10.9 million for overseas relief and world hunger last year, surpassing the amount in 1985 during the Ethiopian crisis.

The money supported a record number of Foreign Mission Board projects — 245 in 50 nations. About 91 percent of the total went for hunger relief and 9 percent went for general relief needs not related to hunger, said John R. Cheyne, director of the board's human needs effort. About one-third of the funds went to the eastern and southern Africa area, as missionaries continued to distribute food in Ethiopia and provided aid to Mozambique refugees.

Appropriations were nearly 40 percent higher than the 1987 figure of \$8

million, but only some \$10,000 higher than the 1985 figure. Giving, at \$8.4 million, was almost 5 percent higher than in 1987. Of the total, more than \$700,000 was given for general relief.

Because of the magnitude of several disasters, the Foreign Mission Board was forced last fall to dip into a contingency account for \$172,500 when the general relief balance sank to near \$50,000. Two strong hurricanes in the Caribbean region, a devastating flood in Bangladesh and numerous cyclones in southern Asia caused increased needs for shelter, clothing and medicine, Cheyne said.

The board uses money for general relief only if it has been designated as such, Cheyne said, noting money given for world hunger is spent only for projects relating to hunger needs.

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Volunteers top 10,000 goal 12 years early

RICHMOND, Va. (BP) — Southern Baptists have accomplished one of their objectives in a strategy to help reach the world with the gospel — and they did so 12 years early.

One of the denomination's Bold Mission Thrust evangelism campaign goals, adopted more than a decade ago, called for the Southern Baptist Foreign Mission Board to send 10,000 volunteers overseas each year by the end of the century. In 1988, about 10,800 Southern Baptists worked as volunteers on foreign fields, board officials reported.

Volunteers working in 1988 were spending anywhere from several days to two years overseas. They participated in projects ranging from providing medical care and drilling wells to spreading the gospel door-to-door and speaking at evangelistic

crusades. Nearly all of them came home reporting their lives had been changed through their experiences, board leaders said.

Volunteerism changes not only lives but whole churches, said Ron Boswell, director of the board's volunteers in missions department. "It comes from getting in on what the Father is up to," Boswell said. Anytime a Christian makes a personal effort to reach someone who does not know the gospel, "the Spirit of God blesses him," he added.

During the past decade, initial fears about volunteers working overseas have dissolved, Boswell said. Missionaries have learned how to absorb volunteers into their plans for evangelism, he explained, and churches now know that the money spent on volunteer missions will not lower tithes and offerings or the strength of

existing programs.

Missionaries now sometimes ask for more volunteers than the board is able to locate, said Boswell, and churches find volunteerism often leads to an increase in giving. Volunteers' new excitement for evangelism and missions has become a factor in the spiritual growth of churches across the country, he said.

Volunteers' firsthand reports about what is happening overseas have sent ripples throughout the denomination, touching other churches that have not yet experienced volunteer missions, board leaders said. Based on conversations with missionaries, Boswell said an increasing number of Southern Baptists are deciding to become career missionaries after first experiencing life overseas as a volunteer.

900 volunteers enlisted for Las Vegas witnessing

By Joe Westbury

ATLANTA (BP) — More than 900 Southern Baptist laypeople and pastors have signed up for door-to-door evangelistic visitation prior to the denomination's annual meeting in Las Vegas, Nev., June 13-15.

Nine hundred forty volunteers nationwide have responded to the call for help in reaching the convention city with the Christian gospel, said Bobby Sunderland, director of the Southern Baptist Home Mission Board's direct evangelism division.

Mission volunteers Stan and Beverly Clark from Pioneer, Ohio, recently moved to Las Vegas for six months to coordinate the witnessing venture. The couple will divide the city into sections so as many of the area's 200,000 households as possible will receive a visit, Sunderland said.

An evangelistic blitz, aimed at involving laypeople in sharing their Christian faith, is part of the denomination's 1988-89 Year of the Laity emphasis. The witness training that volunteers receive should prepare greater numbers of laypeople for involvement in the "Here's Hope" national revival emphasis in 1990, Sunderland said.

"We are asking these volunteers to arrive in Las Vegas two days early to

help reach the city with the gospel. Following an hour of orientation on June 10, the individuals will fan out to specific neighborhoods to share their faith on a door-to-door basis," he said.

In addition to providing an evangelistic witness, the volunteers will conduct a survey of the neighborhoods. That information will help Southern Baptists start churches in the communities and strengthen existing congregations, he added.

The volunteers will not arrive in Las Vegas unprepared, Sunderland said.

Before they leave their hometowns, volunteers may view a video on how to use the survey and witnessing tract.

In addition to recruiting volunteers, Sunderland said, the board has distributed individual pages of the Las Vegas telephone book to 6,089 Southern Baptists who have pledged to pray for residents of the city. The prayer volunteers have committed to pray for each individual on the page by name prior to the opening of the convention.

Laypeople and pastors who desire to join the door-to-door witnessing effort or wish to be a prayer volunteer should contact Sunderland at the Home Mission Board, 1350 Spring St. NW, Atlanta, Ga. 30367-5601.

Joe Westbury writes for the HMB.

North Korean opening might help Christians

By Erich Bridges

PYONGYANG, North Korea (BP) — The on-again, off-again contacts between North and South Korea are on again, offering new hope to Christians concerned about the isolated church in the communist-controlled north.

Government overtures from both sides of the 38th parallel have stepped up in the months since the Olympics were held in the south, following a tense period leading up to the Games.

South Korea's new president, Roh Tae Woo, has issued several proposals for easing the 35-year standoff between the two Koreas. In January, North Korean leader Kim Il Sung invited Roh and six southern political and religious leaders — including Roman Catholic Cardinal Kim Suh

Wan — to a conference.

Talks apparently won't start at the top as proposed, but are scheduled to proceed at high levels. They might bear some fruit this time around, according to observers. Roh faces domestic political pressure to increase contacts, and North Korea may see advantages in opening its borders in order to progress economically.

Meanwhile, tentative contacts between North Korea's tiny Christian community and the outside world continue. Highlights from 1988 include:

— Two church buildings, one Protestant and one Catholic, were constructed in the northern capital of Pyongyang with aid from the World

(Continued on page 4)

SBC Executive Committee to consider new budget

NASHVILLE (BP) — The Southern Baptist Executive Committee will consider a new approach to convention budget planning at its February meeting, said William Harrell, chairman of the committee's program and budget subcommittee.

Using the new approach, Harrell said, the basic budget goal each year will be based on the amount of Cooperative Program receipts in the last budget year completed. The Cooperative Program is the denomination's unified budget, which finances missionary, evangelistic, educational and church-starting endeavors around the world.

"This takes the challenge of an increased budget away from a committee and places it on people of the Southern Baptist Convention, who will determine by their gifts what will be the Cooperative Program budget goal for the following year," said Harrell, pastor of Abilene Baptist Church in Martinez, Ga.

At its Jan. 18-19 meeting, the program and budget subcommittee responded favorably to a request for change from the SBC Inter-Agency Council, composed of the executives of convention entities. "As chairman of the subcommittee, I am extremely thankful for the leadership and statesmanship demonstrated by the Inter-Agency Council in its presentation of a suggested means to eliminate the problem we are facing with our budgeting," Harrell said.

"The dilemma came because dur-

ing years of high inflation the SBC set growth goals that could not be maintained when the economy slowed down and our receipts and overall growth did the same," he said. "Our problem began when we did not fully recognize this slowing process, and we continued to budget as if inflation was still at the double-digit rate."

Consequently, the subcommittee's recommendation will be to change from a "goal-oriented" budget to a "performance-oriented" budget, he said.

"We have been budgeting based on a goal set by our committee and then recommended to the SBC by the entire Executive Committee," Harrell said.

"Now we will be recommending budgets based on past performance by the entire convention."

"This coming year, we are going to have to 'bite the bullet,' but it will be worth it in the long run as we work toward a positive, realistic approach to budgeting which will be fiscally sound," he added.

"We are going to have to bite the bullet."

Hollis Johnson, chairman of the Inter-Agency Council and president of the Southern Baptist Foundation in Nashville, said, "I feel the IAC came together in addressing the situation

with the best possible recommendation.

In the process, the IAC solidly reaffirmed and recommitted to supporting and promoting the Cooperative Program.

"The IAC appreciated being asked for our observations."

"The new format... assures fiscal stability."

Harrell responded, "It should be noted that the very people who most will have to 'bite the bullet' are the same ones who are recommending this approach. I commend the IAC for their unselfish attitude and for their contributions as we work together to solve the problems surrounding our budgeting process."

Keith Parks, president of the Foreign Mission Board in Richmond, Va., said he joined with the IAC in recommending the new Cooperative Program budgeting approach. "In the past we have had an unrealistic basic budget," he said.

The president of the Seminary Presidents' Council, Roy L. Honeycutt, said: "The new format for the operating budget assures fiscal stability in operating funds and in the best sense is a unified budget" characterized by growth, balance and fairness." Honeycutt is president of Southern Baptist Theological Seminary in Louisville, Ky.

Church planting expert says lack of new churches hurting SBC

FORT WORTH, Texas — Southern Baptists are in the midst of a storm which could destroy their heritage, and it's not the theological/political controversy, an official from the Home Mission Board told students and faculty at Southwestern Baptist Theological Seminary Jan. 24.

Charles Chaney, special assistant to HMB President Larry Lewis, said Southern Baptists are "in a tropical depression of declining and plateaued churches that can seriously destroy what Southern Baptists have been."

Only 33 percent of Southern Baptist churches are growing, Chaney said, adding 16 percent are in decline and just over 50 percent are "barely holding their own."

"And I personally don't believe it's related to the controversy," he said. "I think that's another storm."

"We've been in growth crisis since 1955, and if we don't do something about it, this storm is going to engulf us."

Chaney made the remarks during a visit sponsored by Southwestern's Church Planting Fellowship. The church planting expert spoke at a chapel service, held a dialogue and addressed a banquet for students interested in church planting.

He challenged the students "to evangelize this whole nation" by "planting churches in every segment of American society."

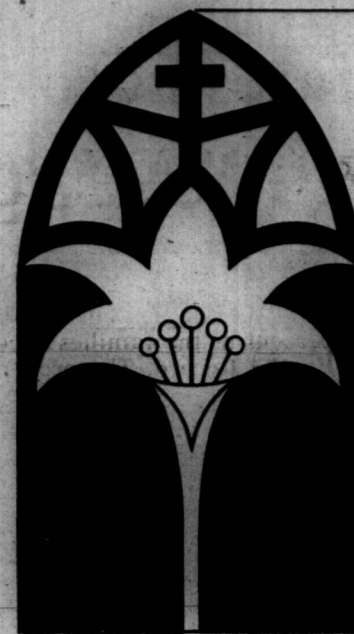
To accomplish these goals, Chaney said church planters must first learn the lesson of Jesus' miraculous feeding of the five thousand — "determine to attempt what men say is impossible."

"What we have been aiming for is unworthy of Jesus Christ," Chaney said, pointing to a statistic which showed that it took more than 43 Southern Baptists to reach one lost person in 1988.

"I remember when we talked about how bad it was when it was 1 to 20, and we were shooting for one to eight," he said.

Chaney pointed to several reasons for declining church growth, including poor methodology and the failure of the denomination to come to grips with its emerging pluralism, both culturally and socially.

In the dialogue with students, Chaney said Southern Baptists have been fairly successful during the past few years in planting churches in lower to middle class white communities, adding more churches in indigenous leadership need to be established in predominantly black areas. He also said more bi-vocational church planters are needed to reach the goal of 50,000 SBC churches by the year 2000.



Pray That They May Believe

Week of Prayer for Home Missions

March 5-12, 1989

Annie Armstrong Easter Offering

National Goal: \$39 million

Another country joins foreign mission force

MONTVIDEO, Uruguay (BP) — Baptists in Uruguay joined others involved in world evangelization when they sent two seminary students as temporary missionaries to Argentina in December.

Carlos Seoane and Reuben Blanco are the first missionaries sent out by Uruguayan Baptists, said Southern Baptist missionary Wally Poor. They will work with Southern Baptist missionary Steve Smith and the churches in the Argentine province of San Juan. Some of their work in the moun-

tainous province will be in an area where Southern Baptists provided relief for earthquake victims a few years ago.

Uruguayan Baptists raised about \$500 to support the two missionaries for several months. Seoane and Blanco will return to Uruguay in March and report on their work. Baptist leaders hope the reports will boost churches' giving to the missionary offering enough to fund at least one career foreign missionary.

North Korea opening might help

(Continued from page 3)
Council of Churches. They reportedly are the first churches to stand in the north since the partitioning of Korea in 1945. North Korean Christians have been meeting in homes.

— U.S. Presbyterian mission leader Syngman Rhee, who was born in North Korea and has visited there several times in recent years, estimated about 10,000 Christians live in the nation of 22 million people. Earlier estimates put the number at 5,000.

— Ethnic Korean Christians living in the northern Chinese region of Manchuria continued to report the existence of numerous house churches meeting in North Korean villages. The house groups rarely exceed 20 believers, according to the visitors from China, and they meet in secret using hand-copied Bible portions.

— A North Korean Catholic association reportedly was formed as a

counterpart to the Protestant Korean Christian Federation. Both groups are controlled by the government, visitors say. Two South Korean priests were allowed to visit the north last fall and celebrate Mass in the new Catholic church in Pyongyang.

— More than 500 hours of Christian radio programming were made available to the north each month, including verse-by-verse reading of the Bible at dictation speed. Whether anyone heard them is questionable.

— Incoming radio broadcasts are not jammed by North Korea, but radios are difficult for common people to obtain and are preset to a single government station, observers say.

— International Christian groups continued to visit the north, but under official supervision.

— A "Love North Korea" symposium, said to be the first of its kind, was held in Seoul in September to urge world Christians, especially

Koreans, to pray for the opening of the north and for believers there.

Christianity flourished in the north until the communist takeover at the end of World War II, when most Christians fled south or were killed.

Churches were destroyed and Bibles burned, according to those who escaped.

Today North Korea is one of the most isolated nations on earth and is still ruled by Kim Il Sung, who took power with Stalin's support in 1945 and invaded the south in 1950 to begin the Korean War, observers say. A quasi-religious personality cult surrounds Kim, known as the infallible "Great Leader," and his son and heir apparent, the "Dear Leader" Kim Jong Il.

Kim is in his 70s and reported to be ill, however, and the reported rumor of his death last year was believed by some to indicate a government power struggle in the north.

Leaders praise SBC acceptance, black church responsiveness

By Frank Wm. White

NASHVILLE (BP) — Two leaders of work with black Southern Baptist churches praised the Southern Baptist Convention for its present spirit of inclusiveness during an interview on National Public Radio.

Sid Smith, manager of the black church development section at the Southern Baptist Sunday School Board, told interviewer Scott Simon in the interview broadcast Jan. 21 on NPR's "Weekend Edition" he is a Southern Baptist because he believes in what Southern Baptists stand for today.

Simon interviewed Smith and Sam Beene, project coordinator in the board's black church development section, at the end of a week that included a holiday honoring Martin Luther King Jr. and a Southern Baptist conference on race relations sponsored by the Southern Baptist Christian Life Commission.

"A denomination that was once known for its racism has managed to turn itself around so it is now attractive to a significant number of ethnic minorities," said Smith. "There has been a tremendous change in this convention."

He cited non-Southern Baptist research indicating the convention is the most integrated denomination in the nation.

The SBC membership of 14.7 million includes about 300,000 blacks, which Smith cited as an accomplishment.

As a white Southern Baptist, Beene said, he became part of the black church tradition in the 1970s when several women — members of a black Southern Baptist church, Emmanuel Baptist of San Jose, Calif. — ministered to his wife. Through that friendship, his family became involved in the church.

Beene later became minister of education at the church. He now is a member of Priest Lake Community Baptist Church, a black Southern Baptist congregation in Antioch, Tenn.

Beene cited the "celebrative" worship tradition of the black church and a responsiveness to human needs as aspects that have drawn him to involvement in black Southern Baptist churches.

"The historical perspective of the black church has been committed to social ministry and social justice. That was attractive to us, and we found it exhilarating," Beene said.

White writes for the Sunday School Board.

World total of refugees of all kinds in asylum countries fluctuated around 20 million from 1965 to 1987. There are many more refugees who need permanent asylum, and the political unrest around the world will likely bring more to the United States. The issue is not a fad that comes and goes, but a permanent phenomenon of this era in world history.

Staff changes

John Andrew (Jack) Albritton, has accepted a call as pastor of McLaurin Heights Church, Pearl, effective Feb. 12. He goes to McLaurin Heights from First Church, Purvis, where he has been pastor since 1983.

Albritton is a graduate of Louisiana College and New Orleans Seminary.

Michael McCarty Townsend, of Clinton, La., has been called as pastor of Springfield Church, Natchez. He is a graduate of Louisiana State University, and a 1987 graduate of New Orleans Seminary. The ordination was held at Springfield Church, Jan. 22, and was conducted by Randy Liveman, pastor of Bluff Springs Church, Magnolia, Allen Betz, Plank Road Church, Clinton, La., and Basil Wicker, First Church, Slaughter, La.

Ed J. Deuschle is the new pastor of First Church Pontotoc, effective Jan. 1. He moved to Pontotoc from Trinity Church, Fulton, where he served for 10 years. He is a graduate of University of Mississippi, Southwestern Seminary, and New Orleans Seminary (D. Min., 1983). He has served as a state board member and on the executive committee of the convention board. Currently, he serves as a state approved consultant for Church Administration-Pastoral Ministries Department and as an Evangelism Department resource person for Here's Hope 1990 Simultaneous Revivals.



Deuschle

Tim Keenum has resigned the pastorate of New Hope Church, Greene County, to accept a pastorate in north Alabama.

Charles L. Cook has accepted the pastorate of Ebenezer Church, Bassfield, effective Feb. 1. He is the former pastor of Lebanon Church in Covington County.


Danny Avery has resigned as pastor of Self Creek Church, Oktibbeha County. He will continue in business and is available for supply preaching.

The Mongolian People's Republic is one of the least evangelized countries of the world. Eleven languages are spoken among the 1.8 million people. The country claims 100 percent literacy with Halh Mongolian and Russian taught in the schools provided for four people groups. After 60 years of atheistic teaching, there is a spiritual void. Only portions of the New Testament are in print in Mongolian.

In the Kyela district of Tanzania, over 12,000 baptisms in 1987, by Baptists.



Albritton



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Editorially . . .

A message to churches

The Baptist Record is interested in knowing that every church on a Baptist Record subscription plan is being billed correctly. We have installed computer records in order to be able to keep up with the proper billing.

Yet computers sometimes give erroneous information simply because they can't make judgments. Therefore, we are presenting the billing information. If a church is being billed improperly, we need to be made aware of it.

The Every Family Plan is in use when all of the resident member families of the church are receiving the Baptist Record. The proper billing figure is \$5.40 per year per family, or 45 cents per family per month. This plan is billed monthly.

The Budget Plan is in use when at least 50 percent of the resident member families but less than 100 percent of the families receive the Baptist Record. The proper billing figure is \$5.52 per year per family, or 46 cents per family per month. This plan is billed monthly.

The Club Plan is in use when it is requested by the church, at least five families are receiving the Baptist Record, the five families are less than 50 percent of the resident families, and the bill is being paid through the church treasury. If there were no more than 10 families, of course, the Club Plan would not apply. It would be either the Every Family Plan or the Budget Plan. The Club Plan is

\$6.72 per year per family, or 56 cents per month per family. It is billed monthly.

The final plan is the annual individual subscription. This plan does not affect the church but is billed annually to the individual subscriber. It is \$7.35 per year.

All of these plans are bargains. Regardless, the Baptist Record wants to be sure that no church is being billed for more than it should be. We want to hear from any church that finds that its bill does not fall into the proper category.

Also, to insure proper credit for bill payments, it is important that the second portion of the statement be returned to the Baptist Record with the payment. Big red letters note that

the second portion should be returned with the message, "Return with payment"; but it doesn't always come back to us with the payment.

The chart presented below will be printed regularly so that churches may be able to determine the proper billing amount. — Editor

	Per family per year	Per family per month
Every Family Plan (100%)	\$5.40	45 cents
Budget Plan (50-99%)	\$5.52	46 cents
Club Plan (five or more)	\$6.72	56 cents

Lack of cooperation takes toll on world evangelization efforts

By Art Toalston

RICHMOND, Va. (BP) — The Great Commission has not been fulfilled because Christians, in their 22,300 denominations and 4,000 foreign mission agencies, have failed to cooperate.

That assessment reverberates throughout the pages of a new book, "Seven Hundred Plans to Evangelize the World," by David Barrett and James Reapsome.

Barrett, an Anglican missionary from Wales, is a missions researcher who has been based at the Southern Baptist Foreign Mission Board since 1985. Reapsome is the editor of two missions publications, Evangelical Missions Quarterly and World Pulse.

Barrett and Reapsome provide an array of information examining various plans by Christians over the centuries to carry out the Great Commission, Christ's command to share the gospel with all peoples. Of 788 plans, 401 have failed and 133 are "in danger of collapse," the authors state.

The greatest challenge facing global Christianity, the authors write, is this: Can Great Commission Christians agree to use their massive resources to tackle major problems such as spreading the gospel in countries closed to traditional missionary work or among 1.3 billion people throughout the world who have never heard it?

The book's publisher, New Hope, is an arm of the Southern Baptist Woman's Missionary Union. New Hope has released six other books on the status of world evangelization at the end of the 20th century.

The book was one of several background documents for the Global Consultation on World Evangelization by AD 2000 and Beyond, attended by 314 Christian leaders from 50 countries Jan. 5-8 in Singapore. In a "Great Commission Manifesto," they confessed that "pride, prejudice, competition and disobedience" have afflicted world evangelization efforts.

Barrett and Reapsome list 56 global networks of Christians groups with computer capability and with various commitments to fulfilling the Great Commission. On a scale of 0 to 10, with 10 being "full networking with all Great Commission Christians," 50 of the global networks were rated from 0 to 2. The other six fared a bit better, receiving either a 3 or 4 rating on Barrett and Reapsome's scale.

Southern Baptists garnered a 3, which, according to the authors,

means that they participate in three of nine "meganeetworks," such as "Protestant" or "evangelical," but they exhibit "hostility to more involvement."

A key avenue of Southern Baptist computer networking is its World Evangelization Database, through which a number of other Christian groups have been accorded access to information on unreached and largely ignored population groups.

In today's world, computer networking to exchange missions information is the "acid test for Great Commission effectiveness," Barrett and Reapsome state. Almost 10 percent of the 42 million computers owned by church members or Christian agencies worldwide are in Southern Baptist hands, according to the authors' estimate.

Long before computers became widely available during the 1980s, however, Christians had a "pathetic" track record in networking to fulfill the Great Commission, the authors contend.

"This absence of any network is catastrophic," they write. "It is probably the major single cause of the fiasco of today's unevangelized world of 1.3 billion people who remain 'untouched from one year to the next' by the gospel."

Two-thirds of the 788 plans to evangelize the world since the time of Christ have tried to go it alone, and 96 percent of the plans have shunned cooperation with Christians who differ on doctrine or "a host of other factors," the authors report.

Christians with a "stand-alone" mentality are "avoiding Christ's categorical desire and prayer, 'That they may all be one,'" Barrett and Reapsome write.

Christians also have spent 90 percent of missions-related resources on themselves; they have "evangelized and re-evangelized themselves on their own territory," the authors observe.

In dollars, Christians are spending \$125 billion per year on their own church activities, \$5 billion on new buildings and \$8 billion on evangelizing people already familiar with the gospel, but only \$100 million a year — less than 0.1 percent of the total — on unreached people who are still without a Bible translation, for example, or religious broadcasts in their language, according to Barrett and Reapsome.

Of all the Bibles and New Testaments ever printed, they add, 85 percent have been in English, which cannot be read by 91 percent of the world's population.

Focusing on world evangelization plans that have failed, Barrett and Reapsome state, "In almost all cases Christians and their churches were directly to blame: administrative fiascos, personality clashes, irrelevant doctrinal disagreements, prayerlessness, apathy, shortages of funds, embezzlements, absence of workers, rise of other agendas, diversions to other interests."

In short, the authors state, "Christians cannot blame external circumstances for their 1,950-year failure to obey their Lord's commission."

Barrett and Reapsome offer 14 recommendations "for a new strategy for world evangelization." Several focus on the need for Great Commission Christians to seek greater acceptance of each other and affirm good aspects of each other's global plans. Christians also must work together to reach each of 3,030 people segments identified by missions researchers as unevangelized. These encompass 1.3 billion people in 30 countries, 1,000 major cities and 2,000 ethnolinguistic people groups where Christian influences are minimal or nonexistent.

Barrett and Reapsome urge organizations to do a self-appraisal of their world evangelization plans, as well as a "peer appraisal" by other Great Commission Christians. These studies could boost Christian effectiveness by weeding out activities that duplicate efforts by other groups, for example, allowing for a greater focus on the unevangelized.

Organizations should make greater use of their computers to gather available missions data, to move toward decision-making based on accurate information, Barrett and Reapsome state. And new strategies must be employed, such as the use of nonresidential missionaries. The Southern Baptist Foreign Mission Board already has named several of these workers who live outside a region where traditional missionary efforts are severely restricted, but seek to develop ways to evangelize an unreached population in the region.

"If we could all agree on some such new overall strategy," Barrett and Reapsome write, then Christians may finally be "on track for fulfilling the Great Commission by the year 2000."

Keith to bring lectures at MC

Jim Keith, pastor of First Church, Richardson, Tex., will be guest lecturer at the evangelism lectureship scheduled for Mississippi College Feb. 13-15.



Keith

Keith, a native of Jackson and a 1966 graduate of Mississippi College, will speak at chapel on Monday and Wednesday at 10 a.m. in the Chester E. Swor auditorium. He will also lecture during various class sessions of the Department of Religion and Philosophy on Monday and Tuesday.

The Evangelism Lectureship is an annual program sponsored by the Department of Religion and Philosophy.

Prior to becoming pastor in Richardson, Keith was pastor of First Church, Gulfport. He was converted during a Billy Graham Crusade in Jackson in 1952 and was called to preach during his freshman year at Mississippi College.

He earned master of divinity degree and doctor of theology degrees from Southwestern Seminary. He has served as adjunct professor of preaching, communication, biblical interpretation, and Old Testament at Southwestern Seminary since 1985. He is currently a member of the Executive Board of the Baptist General Convention of Texas.

Hassell guest at Clarke

On Feb. 15, at 11 a.m., guest for chapel services on the Clarke College campus will be David Hassell, Nashville, Tenn.



Clarke

Hassell is a minister who spends his time sharing the gospel through a musical career. He was a part of the Christian recording group, ANDRUS, BLACKWOOD & COMPANY. He now performs for youth and singles groups, worship services, and conferences from Virginia to New Mexico. Chapel is held in Lott Fine Arts Auditorium.

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Southern Baptists must look in new places for the lost

By Susan Todd

Southern Baptists aren't reaching the unsaved of America because they aren't looking for the right person in the right places, according to a leading missions researcher.

Instead, Southern Baptists seem to be looking for people just like themselves — white, middle-class and living in the South and Southeast.

There are only 17 million unsaved people who are basically like the average middle-class, white Southern Baptist church member, said Orrin Morris, director of research for the Southern Baptist Home Mission Board.

That means that 150 million of the lost people in America are different racially, economically or geographically from the average Southern Baptist church member, he said.

"We want in our churches to reach 'stable' lost people," said Morris. "We don't want revolving doors on our churches. The difference between what we want and what we will have to accept in order to reach the lost is quite different."

And in a country which is perceived to be a "Christian" nation, it

becomes even more difficult to identify the lost — whether alike or different from traditional Southern Baptists.

"They (the lost) are 'Christians' in their own view," Morris said. "If you push it, 10, maybe 15 percent consider themselves non-Christians. But the others are offended to be considered non-Christian."

Many are offended by the label "non-Christian" because they believe they are Christians simply by living in a "so-called" Christian nation, he said.

The lost people Southern Baptists see around them aren't Christian by virtue of citizenship, Morris said. Nevertheless, Southern Baptists should be sensitive to their mindset, he added.

Because the lost of America don't admit to being non-Christian, the Research Department of the Home Mission Board has had difficulty identifying them all. However, this much of a general profile is known:

— They live in cities. City dwellers represent about three-fourths of the total U.S. population. And of the peo-

ple who live in the cities with more than 1 million residents, an estimated 72 percent are lost.

— They attend church. Probably 25 percent of the lost are exposed regularly to church through weddings, funerals and worship services at special holidays such as Christmas, Easter or Yom Kippur. Many attend church because of occupational prestige or social obligation.

— For the most part, they are poor. The poor population of 34 million is predominantly white, not black. More than three-fourths of the poor are under the age of 44. The elderly represent only 10.5 percent of the poor, while 39.2 percent are under age 18.

— They are unmarried couples sharing the same household. Figures from the 1980 census indicate that at the time 4.4 million people lived in these households, including 840,000 children.

— They are young adults. Only 5 percent of America's young adults fit the "yuppie" image. About half of the young adult population has only a high school degree. They are the least likely to vote or to be in the same location in two years.

— Many of the lost are single parents. More than 25 percent of all families with children have only one parent present, 90 percent of whom are women.

— They are black. The black population increased by 17.3 percent from 1970-80, with the South Atlantic states showing the largest black community. Black Northerners are migrating to these states in significant numbers.

— They are young, single working women. Since 1980, one-person female households have increased 12 percent.

— They are immigrants. Two groups contribute to steady growth in the immigrant population — Asian and Hispanic. In 1985, Hispanics numbered 16.9 million, representing 7.2 percent of the total U.S. population. It is predicted that the Asian population will grow to 8.1 million by 1990.

— Many are homosexuals. "I don't see how we're going to say we're concerned about the lost and ignore the homosexual and lesbian communities," Morris said. "There's no telling how many there are."

Not all 167 million lost people in America fit neatly into any single category, Morris said. "But there are significant numbers who fall into each of these categories. That means Southern Baptists need to find ways to reach the lost in each category."

Many churches will have to overcome being what Morris calls "maintenance churches with survival syndromes." These churches are afraid to accept lost people from any of these groups into their membership for fear "they'll tear up the church," he said.

"In a sense, we expect people to get right morally and culturally before they become Christians. We are guilty of drawing rigid lines and being judgmental. The lost run from this," Morris said.

"We need to take the old, old story and approach the lost in new ways."

Susan Todd writes for WMU, SBC.



Baptist Building retirees who met on Jan. 25 to organize a fellowship and ministry group, elected officers. They are, left to right, front row, Virginia Quarles, program chairman; Jessie and Leon Emery, directors of communications; Evelyn Burke, secretary-treasurer; back row, left to right, Maude Womack and Marjorie Kelly (not pictured), directors of outside activities; Ethel McKeithen, director of missions opportunities; Georgia Collum (not pictured), director of crisis ministry; and Cliff Perkins, president.

Baptist Building retirees organize

A group of 33 Baptist Building retirees gathered at the Baptist Building on Jan. 25, to organize as a fellowship and ministry group, and to elect officers. Their new president, Cliff Perkins of Clinton, states that they plan to meet quarterly. Other meetings this year, also at the Baptist Building, will be held on April 26, July 26, and October 25, from 1:30 to 3:30 p.m.

He said that membership in this organization automatically includes all Baptist Building retirees, their spouses, widows, or widowers. Perkins said the purposes of the group are to "minister to each other as needed, to keep open the lines of communications with each other, to discover volunteers in missions opportunities, and to enjoy recreational experiences together." The new officers are pictured above.



Among 33 present for a recent meeting of Baptist Building retirees, and their spouses, widows, or widowers, were, left to right, Clifton Perkins, Mrs. Therman Bryant, Mr. and Mrs. A. L. Nelson, Sarah Perkins, Dennis Conniff, and W. R. Roberts.

Scriptwriting workshop for television set

Frank Olsen, a professional writer for 43 years will lead a workshop on scriptwriting for television in 1989 area video production workshops. The workshops are scheduled for Feb. 28, at Fairview Church, Columbus, 7-9 p.m.; March 2, at First, Laurel, 7-9 p.m.; March 3, 7-9 p.m., and March 4, 8:30-11:30 a.m. at First, Brandon.

Olsen began his career in his native New York City in 1945 as a staff writer for the NBC radio network. Some years later he moved into advertising and wrote commercials for several advertising agencies. For 14 years in New York he was writer-producer in the promotion department, for ABC-TV.

In 1969, Olsen moved to Texas where he has worked as a free-lance writer. For two years he worked full-time at the Radio and Television Commission to help launch the ACTS network, as supervisor of network promotion. He still writes the script for the annual ACTS awards program. He has just finished a script on the life of Annie Armstrong. He is now in his sixth year of teaching broadcast writing as an adjunct professor at Southwestern

Seminary, Fort Worth.

Another workshop feature will be on local programming and spot ideas, led by Chip Turner, director of media services for the Louisiana Baptist Convention, Alexandria, La. Turner will show examples of programming and spots being done by various churches. Workshop attendees are invited to bring examples of their program ideas (on 1/2-inch VHS videotape) and share them.

Turner is a graduate of Louisiana College and New Orleans Seminary. He has served as associate pastor and minister of education in churches in Louisiana, Mississippi, and Texas. He is author of the book, *The Church Video Answerbook*.

This training is for television committees, local ACTS board members, church television crews, pastors, ministers of media, other church staff, directors of missions, and other interested persons. For additional information, contact Farrell Blankenship, director, Department of Broadcast Services, Mississippi Baptist Convention Board, sponsor of the area workshops.



Changing lives, one by one

The unsaved of America number 167 million strong, according to recent figures. They can be found in rural areas, in urban areas, in affluence, in poverty. Because the lost are as varied as their locales and living conditions, Southern Baptists must be willing to accept them and their differences, said Orrin Morris, director of research for the Southern Baptist Home Mission Board. "We need to take the old, old story and approach the lost in new ways." (HMB Photo)

John Sullivan elected exec for Fla. Baptists

LAKE YALE, Fla. (BP) — John Sullivan of Shreveport, La., unanimously has been elected the ninth executive director-treasurer of the Florida Baptist Convention by its State Board of Missions.

Sullivan, 52, pastor of Broadmoor Baptist Church in Shreveport since 1975, was the unanimous choice of the executive director search committee.

Recommending him to the board during a regular session Jan. 20, at Lake Yale Baptist Assembly, Daytona Beach pastor Bobby Welch, a member of the search committee, said Sullivan was "the man who could take Florida Baptists to the top of the hill."

Throughout a 40-minute question-and-answer period with the board, Sullivan shared his vision for Florida. Noting that Florida is unlike any other state, he said, "I want to strengthen the churches God has given us and, at the same time, plant new churches where we can reach people for Christ."

Sullivan succeeds Dan C. Stringer, who has been executive director-treasurer of the Florida Baptist Convention since 1979. Stringer, 62, announced his early retirement last

Southern Baptists have over 3,900 foreign missionaries.

Missionaries work in more than 80 different vocations.

Korea is most responsive country to the gospel.

May, citing a desire for a new challenge and the need to spend more time with his family as main reasons for retirement. Stringer plans to relocate to the Scottsdale, Ariz., area this spring.

Sullivan was a member of the SBC Peace Committee, working to resolve theological and political differences among Southern Baptists.

He served two terms as first vice president of the Southern Baptist Convention, 1983-1985, and two terms as a member of the SBC Executive Committee, 1980-1988.

A native of West Virginia, Sullivan earned two degrees from Southwestern Baptist Theological Seminary in Fort Worth, Texas, including a doctor of ministry in 1973.

He has been pastor of five Baptist churches, one in Arizona, three in Texas and Broadmoor in Shreveport.

As pastor of the 5,700-member Broadmoor Church for 13 years, Sullivan led the congregation to quadruple the budget, Southern Baptist Cooperative Program unified budget giving and missions giving. The congregation has been a leader in the state in baptisms and Cooperative Program giving. In 1988, the church gave \$1 million to mission efforts, including 19 percent of its total budget earmarked for the Cooperative Program. Since 1980, Broadmoor has baptized 1,160 people, including 132 last year.

While he was working for the Federal Bureau of Investigation in Washington, Sullivan was led to Christ by his wife, Nancy, two months after their marriage in 1955.

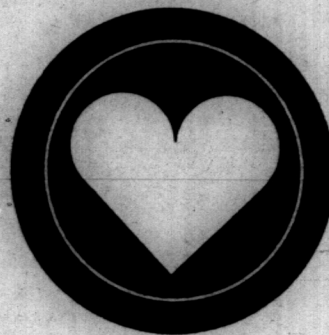


Faces and places

by Anne Washburn McWilliams



To my Valentine



I love you. As the old rhyme says, "Thou art my love and I am thine; I drew thee to my Valentine . . ." You are the king of my castle. I could not even cross the moat without you, much less keep the castle running smoothly. The other day, when the car wouldn't stop rolling, even with the switch off and gear in Park, all I could think of to do was to sit there trying to hold down a power brake that suddenly had no power. Until you came along and told me to step on the emergency brake. "What would you have done if I had not come along?" you asked. I guess I'd still be sitting there.

How do I know you love me? I hate drawers left half open, and closet doors left open, and cabinet doors left open, and I'm always fussing at you about not closing them. I can't even go to sleep at night until I've made sure all the doors and drawers are shut. Then, how ironic that it should be I who left the freezer door open (albeit by accident) and thawed

everything, including all those fish you caught last fall. Yet you said not one word of reprimand to me, while you patiently mopped up the mess and bought soda to absorb the odor.

I love you. If I vote Democrat, you vote Republican. If I vote Republican, you vote Democrat. That's okay with me. It's a free country. We don't have to share the same political views or have the same hobbies, as long as we can laugh together and share our special secrets and communicate in silence, with only a glance across a room. When we quarrel, I can hardly stand it until we kiss and make up, and I know I'm forgiven.

How do I know you love me? Because when I wanted to eat at the Chinese place, you went with me, even though you don't like Chinese food. When we invited guests for dinner, you vacuumed the whole house, mopped the kitchen, and dusted all the dining room chairs. When I said, "I'm going to start a new exercise program. Where can I buy some dumbbells?"

you went that day and bought me some.

I love you. I like to be with you. I'm no longer jealous of your fishing time, because I know that after a day of such relaxation, you are a happier person. But when we go to parties and reunions, I still don't like to sit in a room with the women while you go outside and talk with the men. Forgive me when I hold on too tight. I don't want to be like the three-year-old who squeezed the baby bird to death and told his mother, "I had to hold him tight or he'd have got away."

How do I know you love me? I have heard you say it a thousand times, and I've never known you to tell a lie.

If ever two were one, then surely we,
If ever man were lov'd by wife, then thee.

If ever wife was happy in a man,
Compare with me, ye women, if you can.

—Anne Bradstreet

Devotional

Worship vision of glory

By Dennis K. McIntire

Thine, O Lord, is the greatness and the power and the glory and the victory and the majesty, indeed everything that is in the heavens and the earth; Thine is the dominion, O Lord, and Thou dost exalt Thyself as head over all. Both riches and honor come from Thee, and Thou dost rule over all, and in Thy hand is power and might; and it lies in Thy hand to make great, and to strengthen everyone. Now, therefore, our God, we thank Thee, and praise Thy glorious name (1 Chronicles 29:11-13 NAS).

Often, in the turmoil and tread-mill of our everyday activities, we lose the vision of God's power, might, and majesty. Regular worship, entered with humility and reverence, will restore our sense of awe as God reveals himself to us. We are able to draw assurance and strength from the experience.



McIntire

As we recognize that this majestic and mighty God is completely concerned with the minute details of our existence, we may begin to understand the depth of his love. David responded to this experience when he said, "As the deer pants for the water brooks, so my soul pants for Thee, O God. My soul thirsts for God, for the living God; when shall I come and appear before God?"

It is in worship (private or corporate) that God reveals himself as eternal creator, provider, and king. If worship can develop this exciting bond between creator and creation, it must be the priority of existence. Sadly, for most of us that is not the case. Karl Barth called Christian worship, "the most momentous, the most urgent, the most glorious action that can take place in human life." If this were the heart attitude of every person who would be a true worshipper of God, no longer would our worship be controlled by the routine of living, but it would become the hub around which our lives revolve.

When Moses approached the burning bush in answer to the call of God, he was forever changed. The prophet Isaiah looked up to see the glory of God and was changed. Ezekiel saw God's glory and became the prophet and watchman of Israel. The same can be true for us today. We are changed when we see the glory of God. So, if we have not been changed, we have not seen his glory. The measure of effectiveness in worship is not seen in statistics, but in lives changed by the glory of God. Have you seen his glory? Is your life affected each time you come to worship? We must seek this glory and not the fellowship of the saints if we are to be changed into his likeness.

My prayer is that the body of Christ will begin to worship the Father as he desires, so that we will see Glory and be changed.

McIntire is minister of music, Midway Church, Jackson.



First, West Point, book tells history

First Church, West Point, held an autograph party on Jan. 8 to celebrate the publication of *A History of First Baptist Church, West Point, Mississippi — 1855-1985*. Miss Tom Womack, seated, author of the 400-page hardbound volume, autographed copies for history committee members, from left,

Mrs. Esther Pippen, Mrs. Allie Vance, chairman, and Mrs. Mary Blakeley; Jackie Hamilton, pastor; and Mrs. Beth Wells Parker and John S. Wells, daughter and husband of Rosellene Keathley Wells, who began researching and writing the history prior to her untimely death.

Just for the Record



Calvary Church, West Point, observed deacon emphasis week Jan. 20-28. Twenty-two deacons and wives were treated to a banquet at B & W Lodge, as climax of deacon emphasis in the church.

William M. Grissom, pictured at microphone, deacon chairman from Muscle Shoals Church, was conference speaker. Superintendent of Sheet Finishing/Packing Departments for Reynolds Aluminum, he shared from his deacon ministry experiences in caring skills.



Sand Hill Church, Greene County, recently held a recognition service honoring its GAs after many years of not having this organization in the church. Top row, left to right, are Deanne Graham, Cammi James, Shauna Wade, Leslie Wade, and Tonya Robinson.

On Nov. 13, 1988 the members of the Shubuta Church, Shubuta, witnessed the burning of their sanctuary debt note by Mrs. L. G. (Sue) Hankins, wife of the late Loyce G. Hankins.

Mr. Hankins, chairman of the interior restoration committee passed away prior to the indebtedness being paid off. Hankins was assisted on this committee by the following persons who faithfully served to see the church restored: Joyce Pettis, Libby Owen, Barbara Jenkins, Dora Mae Hutto, Sue Hankins, Ann Barry, Linda McInnis, Edna Duvall, and Mr. and Mrs. Ferrell Morris.

A financial drive which spearheaded this project under Hankins' direction raised \$30,000 with the balance of \$15,000 being borrowed. This amount was paid off within a two year period.

Shubuta Church was founded in 1856. Present membership is 110. The restoration of the sanctuary included a new choir loft, new wiring, lighting and carpeting, new sound system,

refinish and padding of the antique pews, and a concrete covered walkway joining to the U. C. Wells annex building. Prior to the work on the sanctuary new stained glass windows were donated by the members.

The TEL Sunday School classroom which also serves as the bride's parlor or a sitting room was decorated by the family of Mr. and Mrs. V. L. Hutto.

A lot of the original structure and woodwork of the church was retained with the new decor being added around this work.

Providence Church, Meadville, went over the top in the first three weeks of December, 1988. The church set as goals for its Lottie Moon Christmas Offering the amount of \$5,600. Total amount received was \$7,138.83, the largest amount ever given by the church for any one special offering, according to Mrs. Edith G. Case, director of WMU. Greg Potts is the pastor.

Grissom's wife, Jo, contributed to the Friday night session with comments about the wife supporting her husband's deacon service. The Saturday morning sessions on caring for the bereaved, caring for the lonely, and power for ministry, were conducted at the church.

Calvary has 31 ordained deacons. Clois Adams is deacon chairman. The banquet was prepared by the Hostess Committee of the church with the help of Bill Shirley, who grilled the steaks, and youth, who served tables as waiters.



Church media library officers

New officers of the state church media library organization met last week at the Baptist Building and made plans for the state church media library conference to be held Nov. 3-4 at First Church, Louisville, Miss. The banquet will be at Lake Tiak O'Khata on Friday night, Nov. 3. The officers are, left to right, Margaret Perkins, First Church, Columbus, program chairman; Agatha Sandidge, First Church, Brookhaven, historian; Juanita Hight, First, Louisville, publicity chairman; Keith Williams (standing), CML consultant, Mississippi Baptist Convention Board; Carolyn Hulsey, First Church, Kosciusko, president; Le Ann Morton, outgoing president; Margaret Keith, Van Winkle, Jackson, secretary-treasurer; and (not pictured) Lois Russell, Monticello Church, vice president, and Patricia Robinson, Immanuel Church, Cleveland, ex-officio.

Third World Christians plan 1/5th of evangelism

RICHMOND, Va. (BP) — Christians in North America and Europe are not the only ones concerned for world evangelization. Christians in the Third World have produced 22 percent of all global plans for spreading the faith, a research/writing team reports.

Missions authors David Barrett and James Reapsome in a new book, "Seven Hundred Plans to Evangelize the World," write that such plans "throughout 20 centuries of Christian history (have) sprung from every continent and corner of the globe."

World evangelization, they state, has been a "genuinely international" movement.

Their book catalogs 788 plans by Christians since the first century for spreading their faith throughout the world. Barrett is an Anglican missions researcher, and Reapsome edits two evangelical missions publications.

Plans have originated in 40 Third World nations, compared to 23 Western nations and 10 communist nations, Barrett and Reapsome write.

And during the 1980s, Third World Christians have initiated 30 percent of all new plans for world evangelization, the authors note.

Not all plans have moved forward. Of 788 plans they list, Barrett and Reapsome say 401 have collapsed and 133 are in decline.

Barrett, in an interview, said Third World Christians have fewer resources, thus their plans tend to be less "grandiose." But, he said, their

plans prove to be about as successful as those originating in the West.

Taiwan missionaries vote church planting as goal

By Kathie Chute

TAIPEI, Taiwan (BP) — Southern Baptist missionaries in Taiwan took new steps in January toward evangelizing the island, endorsing a goal to concentrate 70 percent of the missionary force in full-time church planting.

The vote followed a similar move by missionaries in Japan last year. Taiwan missionaries hope the new strategy will help them become more effective in evangelistic outreach by focusing the majority of mission resources and personnel on church planting and evangelism. The other 30 percent of the missionaries will be assigned to support and institutional ministries.

About one-third of the 117 Southern Baptist missionaries in Taiwan currently are involved in church planting. Under the new strategy, numerous missionaries will change assignments between now and 1997.

The strategic redeployment of missionaries "is based on need" and is "not simply a philosophy of the (Southern Baptist) Foreign Mission Board," said Sam James, the board's director for East Asia.

"We are trying to move toward a more mobile missionary force that will move where urgent need is,"

James said.

The new strategy parallels the Foreign Mission Board's 10-year goal of having 70 percent of its missionaries giving more than half of their time to direct evangelism that results in churches. Board officials have emphasized that the "70-30" ratio is a goal for its missionaries but not a mandate placed on them.

Taiwan missionaries adopted more than 100 new policies resulting from a church growth study in cooperation with Taiwan Baptists.

The strategies adopted include:

— All missionaries in Taiwan will be involved in church planting, either as a primary or a secondary assignment.

— Missionaries will work primarily with new congregations rather than with established churches.

— A strategic "base staffing plan" pinpoints essential missionary assignments needed to meet the mission organization's goals. The organization will assign missionaries and request new personnel to fill positions identified in the plan. Projections indicate all missionaries will be involved in ministries outlined in the plan by 1997.

— Beginning in 1990, church

planters will be deployed in teams assigned to strategic areas based on the location of Taiwan's unevangelized people — estimated at more than 60 percent of the population of 20 million.

"It's not that the old way we did things did not work," said missionary Hunter Hammett, administrator for the mission. "It had just gotten stale."

Change like this takes new commitment. The whole group has to work through a plan like this and accept it together, or it won't work. I think we've done that."

Those trained in other than church planting wonder and worry about their work. Said missionary Milton Lites, a 19-year veteran of work in Taiwan. "We're assured we'll have training for this. But I don't see how we're going to get training before getting involved in it. We voted to begin next year. Are we going to have to educate ourselves? Are we going to get help from people experienced in our work here, so we can feel confident? This is too important to botch it because we're not trained."

Another central issue is how implementing the 70-30 plan will affect the ministries of missionary wives who were appointed as "church and home" workers.

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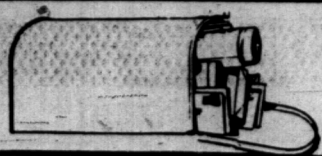
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Letters to the editor



German pastorate

Editor:

Our church, Trinity Baptist Church, located in Baumholder, West Germany, was recently informed that our present pastor would be leaving in June of 1989. A pastor search committee has been formed; and we are now in the process of seeking an individual who, in accordance with God's will, desires to be the spiritual leader of our congregation. The congregation is mainly people connected with the American military. Our church is affiliated with the European Baptist Convention (English language) and is founded on the principles and doctrines of the Southern Baptist Convention. If God is leading you to pastor in a missions setting, please contact Terry J. Stockman, OSJA-BHR, APO NY 09034.

Pastors' pictures needed

Editor:

New Prospect Baptist Church, Lincoln County, will celebrate its centennial Aug. 6, 1989. We are publishing a written history. Pictures are needed for the following former pastors: J. E. Lowe, George Darling, E. M. Ferrell, W. O. Carter. If you can furnish pictures or information, please write Janice Goza, Rt. 2 Box 434, Brookhaven, MS 39601 or phone collect 833-7489.

Janice S. Goza, Church Clerk
New Prospect Baptist Church
Brookhaven

The antichrist

Editor:

While reading the article, "Committee to propose new religious liberty agency" by Dan Martin, I had a thought about the Antichrist:

With all the denominational differences in the Christian world, the Antichrist should have little trouble keeping them divided and weak and therefore relatively easy to overcome.

The First Amendment is the main stronghold for religious freedom in the United States.

Thomas E. McBerry
Prentiss

Lift our heads

Editor:

After much conviction about my personal witnessing, or rather a lack of, the Lord posed this question to me:

"How many times in your life has anyone asked you, 'Are you a believer, a follower of Jesus Christ?'" In my 23 years of life I could only recall once, outside of the church doors and pastor's pulpit, that I was asked this. ONCE!!

Oh, may God awaken our "Laodicean" hearts! May we lift our heads from the sand of excuses, laziness, and worldly idolatry!!

Our churches are crowded on Sunday morning, yet the evening turns but a fraction in return. Our Wednesday services, a time of prayer and Bible study, are so sparse that one can close his eyes and recall the seating and names of those present. We heap program upon program and delight in crying and pointing "LIBERAL," "HERETIC," "MODERATE."

We truly are as the Pharisees: "... swallowing camels while straining at gnats."

We have consistently allowed ourselves to give less and less to the very thrust of Christianity... the cornerstone of Southern Baptist work... MISSIONS!!

Our stomachs protrude from overindulgence while thousands starve in our very nation! Our closets bulge with senseless purchases while missions hospitals, community churches and schools are left uncompleted and empty from lack of funds. Our children sport Air Jordans, play \$40 Nitendo games and countless other meaningless items while we cut funds for youth trips, drama supplies, and fees for summer Bible camp in order to "trim" the budget.

Forget the camels. We're swallowing the whole animal kingdom!!

Are we not as them? Are we not in-

consistent also? We are inconsistent with baptisms, inconsistent with our offerings, and horribly inconsistent with the very heart of our salvation... BIBLE STUDY and ONE-ON-ONE-WITNESSING!

AWAKE, CHRISTIANS... ARISE FROM THE SLUMBER!!

Julie Barnhill
Greenville

Friends of Casey's

Editor:

Sir, will you please print this letter to try and find some friends of my husband for me. Will appreciate it very much. Have always enjoyed the Baptist Record which I have read ever since I became a Christian March 24, 1951. Enjoy it so very much. Keep up the good work.

To anyone that was in CCC camp the year Oct., 1939, till Jan. 1 at Coffeeville, MS then went out to Cherry Creek NV with Ira Erwin Casey. He got home from Nevada June 29, 1940. I am his widow and I would like to hear from some of you that were with him there.

Mrs. Thelma Casey
Room E-3, Health Care Center
1730 Dorchester Dr.
Southaven, MS 38671

Support for Dr. Caine

Editor:

As a Baptist — for 50 years — I feel that I am entitled to voice an opinion.

There seems to be a decided smear campaign by certain members of the Christian Life Commission — and others — to denounce one of the most sincere and dedicated Christians to ever fly the Baptist banner — Dr. Curtis Caine Sr. It would certainly behoove those guilty of such liberal inclination to seek out the facts involved in the statement made by Dr. Caine before firing random and reckless "shots from the hip." The fact is, my Christian friends, that the late Martin Luther King Jr. was indeed a fraud! A very rudimentary examina-

tion of the true facts concerning this man and his life will convince even the most sceptical. The executive director of the Christian Life Commission, Rev. Richard D. Land, would certainly be one of the last to engage in defaming a true Christian brother such as Dr. Caine — or, at least, so it would seem. And yet, Rev. Land has apparently taken the lead. Could it honestly be that the Rev. Land is totally ignorant of the true character of King? Or is he trying to emulate our liberal national press in the cover-up of Dr. King's real nature?

Seems to me that those persons so involved should return to the task of saving souls for Christ — to put aside these petty outbursts — and to ask God's forgiveness for having to malign Dr. Caine.

Robert N. Grantham
Jackson

Forgive and love

Editor:

My heart is breaking, and I am sure the Lord's heart is breaking also. We are allowing Satan to disrupt the task the Lord has given the Southern Baptist

Convention. I think it is time for some people to humble themselves and get on their knees, confess, repent, and believe. How can a born-again Southern Baptist be used by Satan to cause turmoil, disbelief, and divisions in our midst? It certainly is not the Lord's plan! Just when we are engaged in the Bold Mission Thrust to get the Good News of Jesus Christ to everyone in the world, Satan and his helpers are trying to do everything they can to keep us from reaching that goal! How much longer do we have before the Lord's return? I think precious time is awasting! Let's quit belly-aching and nit-picking and get busy doing the task that God has set before us while there is still time. Maybe the Lord didn't return last year because he is still giving us another chance. Don't forget, we are the only Bible the unsaved read! Actions speak louder than words!

As for me and my house, we will serve the Lord Jesus Christ!

Let us forgive and love one another so that we can experience Holy Spirit led revival in our midst.

Prayerful submitted by a born-again, deeply concerned Southern Baptist. Mrs. James R. (Gertrude) Beasley.

A School is Known By the Company It Keeps



Through the annual pastor's school, twice-weekly chapel, and special guest lecturers, students at the Beeson Divinity School, Samford University, have personal contact with the finest preachers, scholars and Christian leaders in the evangelical community. This year's on campus guests have included:

- Joel Gregory, Pastor, Fort Worth, TX • Lewis Drummond, President, Southeastern Seminary • Richard Halverson, Chaplain, U.S. Senate • Darold Morgan, President, SBC Annuity Board • James Earl Massey, Dean of the Chapel, Tuskegee University • William Willimon, Dean of the Chapel, Duke University • Darrell Robinson, SBC First Vice President, Pastor • Harper Shannon, Director of Evangelism, Alabama Baptist Convention • Richard Land, Director, SBC Christian Life Commission • Fred Wolfe, Pastor, Mobile, AL • William Hull, Provost, Samford University • Altus Newell, Pastor, Birmingham, AL • James Knox, Bishop, United Methodist Church • Myrna and Phil White, Christian Recording Artists • Oswald Sanders, Missionary — Statesman • Larry Lewis, President Home Mission Board • Denton Lotz, General Secretary Baptist World Alliance

We invite you to join us for the installation of the founding Dean of the Beeson Divinity School, Timothy Francis George, Tuesday, February 21, 1989 at 10:00 AM, A.H. Reid Chapel, Samford University, Birmingham, AL. Keynote address by Dr. Carl F.H. Henry, Evangelical Scholar and Writer.

For more information write:
Dr. Timothy George, Dean
Beeson Divinity School
Samford University
Birmingham, AL 35229

Samford University

Toward the High Calling

Chautauquas brochure for 1989 available

Twelve Senior Adult Chautauquas have been announced for Glorieta, Ridgecrest, and Green Lake for the 1989 season which begins on Sept. 18, and ends on Nov. 3. Details concerning these various periods are included in a brochure that's available from the Senior Adult Ministry, P. O. Box 530, Jackson 39205.

Mississippians are sprinkled among the key leaders at the Ridgecrest series. Chester Swor will be the preacher at Ridgecrest Sept. 25-29, and R. Raymond Lloyd, First Church, Starkville, Oct. 9-13. J. Clark Hensley, Jackson, will lead the Bible study Oct. 30-Nov. 3. Music leaders from Mississippi announced are R. L. Sigrest, Yazoo City, for Oct. 2-6; Gary Anglin, First Church, Pascagoula, for Oct. 16-20; and Ken Miller from Natchez Oct. 30-Nov. 3.

Muslim women in their prison-like seclusion in many lands are virtually inaccessible to a gospel witness.



Baptist Hams to meet Feb. 18

The Mississippi Baptist Hams will meet Feb. 18 at 10 a.m. at the National Guard Amory, Raymond Road, Jackson. This will be in conjunction with the Jackson Hamsfest meeting on Feb. 18-19.

The Mississippi Baptist Hams meeting will last about 30 minutes, and will primarily consist of business and fellowship.

The group invites all Baptist Hams operators to attend the meeting and join them.

Albania is Europe's most closed and least evangelized land. There are less than 50 known ethnic Albanian evangelical believers in the world.

Clarke baseball facilities upgraded

Pictured are Coach Steve Renfrow and team members Richard Willis and John Davis, Jackson, as they erect a new chain-link fence around the baseball field on the Clarke College campus. Renfrow and his players are in the process of upgrading their baseball facilities, all work being done by coach and team. Shown also is the recently erected wood wall (background). In addition to new fencing, numerous azaleas have been planted.

Renfrow, native of Jackson, is a graduate of Belhaven College.

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Names in the news

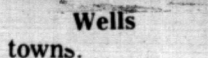


Steve Howell and Luther O'Neal were licensed by Carriage Hills Church, Southaven. They are available for supply preaching and interim pastoral work. Pictured, left to right, are Howell, Charles Bagwell, pastor, and O'Neal.



Cindy Blocker was honored by Leake Association, David Satterwhite, director of missions, for her work at the association's crisis clothes closet. She has worked many days on her lunch hour, weekends, and nights helping people who are in need of clothing. Pictured are Satterwhite and Mrs. Blocker.

Grace Wells, a retired Southern Baptist missionary who worked in China for some 25 years and later established publications work in Indonesia, died Jan. 29. She was 91. The South Carolinian was appointed a missionary in 1923. In China she taught school and later did evangelism work in rural villages and towns.



Wells towns.

Bolivia is South America's poorest country, with a per capita income of \$510. About 65 percent of the population is unchurched, with many of these living in areas with limited opportunity to hear the gospel.

Bill P. Stark of Clinton, professor of biology at Mississippi College, has recently co-authored a book entitled *Nymphs of North America Stonefly Genera (Plecoptera)*. The book has just been released and is co-authored by Kenneth W. Stewart of the University of North Texas and has been 12 years in the making.

The book was published by the Entomological Society of America through the Thomas Say Foundation, and is considered a sequel to Peter W. Claassen's classic book *Plecoptera Nymphs of North America*, also published by the Thomas Say Foundation, in 1931.

A nationally recognized authority on the stonefly, Stark has conducted research not only in this country, but also in Germany, France, Switzerland, and Australia. He has presented scholarly papers in both Canada and France. Stark and his family are members of First Church, Clinton.

Mississippi Baptist activities

- Feb. 12 Race Relations Sunday (CAC Emphasis)
- Feb. 12-18 Focus on WMU (WMU Emphasis)
- Feb. 13 Family Enrichment Launch — in each association (Fam. Min.-CT)
- Feb. 16-18 Mississippi Baptist Religious Education Association; Biloxi (MBREA)
- Feb. 18 State youth Four Part Music Festival; Colonial Heights BC, Jackson; 9:30 a.m.-3:00 p.m. (CM)

Yalobusha calls new DOM

Guy A. Hughes is the new part-time director of missions for Yalobusha Association. He succeeds Marvin Bibb, who has retired.

Hughes is also pastor of O'Tuckalofa Church, Water Valley. A native of Collins, he is married to the former Melissa Dianne Tubbs. They have two children. Ordained at Van Winkle Church, Jackson, he previously was pastor of First Church, Castroville, Texas.

He was graduated from Mississippi College and attended Southwestern Seminary.



Hughes

Child care to be provided in Las Vegas

LAS VEGAS, Nev. (BP) — Child care will be provided for preschool children of messengers to the Southern Baptist Convention annual meeting here June 13-15, announced Convention Manager Tim A. Hedquist.

The child-care facility will be located in the Las Vegas Convention Center, site of the annual meeting, Hedquist said. It will be open for each session of the meeting: Tuesday, June 13, morning, afternoon and evening; Wednesday, June 14, morning and evening; and Thursday, June 15, morning and afternoon.

A preregistration packet, which includes registration forms and information about costs and policies, is available by writing to Marie Moore, College Park Baptist Church, 2101 E. Owens, Las Vegas, Nev. 89030.

Preregistration is available on a first-come, first-served basis, Hedquist said.

Another child-care option in Las Vegas is available through hotel and professional baby-sitting services, he added.

Information is available by contacting individual hotels or by calling Four Seasons Baby-sitting Service at (702) 794-0256, Hedquist said.

A Key to success of Bold Mission Thrust will be continued growth in mission support through the Cooperative Program gifts of all Southern Baptist churches." — William G. Tanner

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Retired minister dies in Jackson

Percy Floyd Herring, 81, of 1072 Cooper Road, Jackson, retired Baptist minister, died of heart failure Jan. 28 at Veteran's Administration Nursing Home.

Services were held Jan. 30 at Wright & Ferguson Funeral Home with burial in Parkway Cemetery in Kosciusko.

Herring, a native of Vaiden, graduated from Montgomery County Agricultural High School at Kilmichael, from Mississippi College with a bachelor of arts degree, from New Orleans Seminary with a bachelor of divinity degree. Southern Baptist College, Walnut Ridge, Ark., awarded him a doctor of divinity degree.

He was a chaplain in the U.S. Army Air Corps during World War II with the rank of captain.

During his college and seminary days, he served as pastor of country churches in Mississippi and Louisiana. After seminary he was pastor in Arkansas and Missouri as well as at Hernando, Learned, and Woodville Heights Church, Jackson.

Survivors include: wife, Maurine; sons, John Herring of Albemarle, N.C., and Robert Herring of Albemarle, N.C., and Robert Herring of Murfreesboro, Tenn.; one brother; one sister; five grandchildren; and one great-grandchild.

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SUNDAY SCHOOL LESSON COMMENTARIES

Expressing gratitude: only one leper gave thanks

By Gary G. Berry
Luke 17:11-19

The ministry of Jesus was not limited to fixed geographic boundaries nor to one race of people. In fact, Jesus ignored the barriers and boundaries raised by prejudice and pride which essentially predetermined for the religious folk of his day what they could do and where they could do it.

Traveling through Samaria and Galilee, Jesus was met by ten lepers. Because of their disease, they were required to keep their distance from other people. If others came near them, they were required to cry out "unclean, unclean" (Leviticus 13:45). Have you ever felt like a leper?

These lepers were as hopeless as people could get. In their hopelessness, they cried out to Jesus for mercy. They recognized Jesus, even calling him "Master," or "One with authority." From somewhere in their hearts there arose a desperate grasp for the one ray of hope that

UNIFORM

Jesus was the one who could turn their darkness to light.

Jesus, responding to their plea, told them to go and show themselves to the priests. According to Leviticus, chapters 13 and 14, there were clear instructions for lepers to place themselves under the care of the priests. Equally clear were instructions to the priests for treating the lepers and directing their sacrifice when they were cured. These ten lepers might have concluded that Jesus did not care about their pain and suffering since he did not appear to do anything to heal them.

Obedying the command of Jesus, the ten lepers set out on their way to the priests. Shortly after beginning their journey they were all healed. Luke, the physician, records the event in a matter-of-fact way: "And it came to pass, that as they went, they were cleansed" (verse 14).

The point should not be missed. Taking action based on a clear, certain, word from God is to be more normal than abnormal for those who follow Jesus. We respond to the Word of God with faith (action), whether or not we see

evidence of God's hand at work. Our responsibility is to be obedient to the Word, not to substitute alternative agendas for God's approval.

From both the Old Testament and the New Testament, those who are blessed and used of God are those who received a word from God and acted upon it by faith. Abraham and Paul are only two examples.

We have in our homes and in our hands copies of the Bible, the written Word of God. As we read from the Word daily, and prayerfully meditate upon what God is saying to us from the scriptures, we have an opportunity to respond in faith. We do that by taking action; by living out the principles and obeying the commands given to us as his disciples.

We obey, like the lepers, whether or not we observe evidence that God is already at work. We obey because he is God. The results come after we obey, after we act upon the Word of God and the Word from God. As the lepers followed the instructions of Jesus, they became aware that their leprosy had been healed.

Of the ten lepers who were healed, only one returned and glorified God and gave thanks to Jesus (verses 15-16). This grateful man fell pro-

strate before Jesus, overwhelmed by the mercy and grace which had been shown to him. Not by accident, Luke stressed that this one man who responded to grace with gratitude was a Samaritan. Hated by Jews, considered racially impure and religiously deviant, this Samaritan is the only one who expressed gratitude to Jesus the glory to God.

I think of two people who were members of the same church. One was saved as a child, became a church leader, teacher, and "key person." This person was usually critical, finding fault, never joyful, and seldom expressing gratitude to God or to others. The other individual was not saved until 50 years of age after a rough life. But, the lips of this person formed a never ending stream of praise, encouragement, and joy. How can one person be so grateful to God while another, equally blessed by grace, appears to nurture an attitude of ingratitude?

Take the time during this next week to give thanks to God each day for three specific blessings in your life. Perhaps we can begin by thanking him and praising him for cleansing the leprosy of sin from our lives.

Berry is pastor, First, McComb.

The Christian's relationship to the unbeliever

By Greg Martin
I Corinthians 9:19-27; 10:31-33

The other day I sat in the living room of a new convert. She was less than a week old in the Lord. I told her one of the most important things she could do to grow in Christ was to communicate her faith. I inquired, "Do you know any lost person who need to hear the gospel?" Her reply was lengthy. She shared name after name of friends and family who were lost.

I was reminded in that moment how easy it is for those of us who have been saved for some time to lose personal contact with lost people. It seems the longer we are in church and right with God the fewer unsaved friendships we develop and maintain. This is unfortunate in light of our text. We are to interact with unbelievers in order to bring them to salvation in Christ. Three things are essential in our relating to the lost.

LIFE AND WORK

Surrender (9:19-22)

Paul acknowledged his freedom in verse 19. The Bible says much about our freedom in Christ in John 8:32, Romans 8:2, and Galatians 5:1. Although Paul was free, he willingly became a slave for the sake of the lost. The word for "servant" in verse 19 literally means to enslave. It was used in Acts 7:6 to describe Israel's bondage in Egypt. I Corinthians 7:15 uses the word to describe the marriage bonds of holy matrimony. Titus 2:3 uses the word in reference to addiction to wine. Paul saw himself as a slave to men that he might bring them to God.

Notice this surrender of freedom and enslavement to men was not exclusive. The apostle was a slave to all men for the gospel's sake. On this day when race relations are to be observed in our churches we must be mindful of this fact. We are not to exclude anyone from our presentation of the gospel because of their race or na-

tional origin. To keep someone from the gospel because of their skin color is to live directly in opposition to God's word.

Verse 22 is a tremendous testimony. It indeed is the heart beat of the apostle as we look at his relating to unbelievers. He viewed it necessary to become all things to all men, that he might reach some of them for Christ's sake. That mind set doesn't come easily. It takes surrender of personal freedom, preferences, desires, and time. Are we willing to surrender our rights for the cause of Christ?

Commitment (9:23)

Paul was committed to letting every action, reaction, attitude and thought be used for the gospel's sake. Everything he did had the purpose in mind of winning the lost. I wonder if we Mississippi Baptists are doing all things for the gospel's progress?

Discipline (9:24-27)

The apostle knew that in his relating to lost people from various backgrounds and cultures he had to be careful not to allow the unbelievers to pull him away from Christ. Christian discipline in our relation to others is essential.

To not exercise self-control is to eventually disqualify oneself from Christ's redemptive work, verse 27. Jude warned about this in verses 22-23 of his epistle. He wrote, "And of some have compassion, making a difference: And others save with fear, pulling them out of the fire; hating even the garment spotted by the flesh." Sometimes when a believer tries to reach an unsaved person for the Lord, the Christian is influenced away from the Lord. There is caution in this paragraph for the believer to always be aware that in the midst of relating to the lost, he can stumble. Self-control and discipline are necessary to keep the believer's testimony pure and effective.

Conclusion (10:31-33)

In all relationships we should never do anything that would reflect adversely on God or hinder his efforts to redeem sinners. Our daily conduct should be to live in such a way to honor God. Everything a Christian does should glorify God, direct attention to his grace, and help win persons to his Son Jesus.

Martin is pastor, Commission Road, Long Beach

The witness of Stephen, in life and in death

By Bert Breland
Acts 6:1 to 8:3

It is difficult to determine in the book of Acts exactly how much time elapsed from one story to the next. However, one thing seems certain: there is a significant pause between chapters 5 and 6. Enough time has passed for two distinct groups to form within the early church. One group was the "Hellenists" or Greek-speaking Jews, and the other group was the "Hebrews" or the Aramaic-speaking Jews.

Even though both of these groups were Christians, they had some very different ideas and customs. These differences gave rise to an evil far more deadly to the church than the Sadducees or the Romans. The evil that existed was one of discrimination and prejudice. A great problem arose because the "Hellenistic" widows were being neglected. This discrimination in the matter of daily needs led to disunity which in due course would have led to ineffectiveness in the church's witness for

BIBLE BOOK

Christ. Such behavior had no place in the body of Christ then, and neither does it now!

The apostles, recognizing the potential danger, acted quickly to diffuse this situation. This was the first time that Luke referred to the apostles as the "twelve" and was also the first time he referred to those who followed Christ as the "disciples." The apostles summoned the whole congregation together and asked them to select from among them disciples who were above reproach, to oversee the daily distribution of food so that there would be absolutely no discrimination. It is interesting to note that the seven selected ones all had Greek names. This demonstrated a sincere willingness on the part of the Hebrews to correct a wrong, as well as a genuine trust in these "Hellenistic" Christians not to neglect their widows. The word used here to describe the ministry of these seven is the word from which we get our word "deacon." One of the most significant things about this story is that, with the selection of these seven deacons, not only was their problem solved, but the work of spreading the gospel and growing

the church was enhanced. It was then, and still should be today, the mark of an effective deacon ministry in any church.

Of the seven who were chosen, Stephen was singled out as an outstanding example of what the deacon/minister should be like. He was described as being "full of faith and the Holy Spirit" (v. 5), as well as "full of grace and power" (v. 8). When the qualifications for the office of deacon are listed these qualities usually are not there, but they should be at the top of any list for those who are called out for service. Stephen would later distinguish himself as an outstanding Christian leader who possessed many gifts and abilities; however, when called upon to perform a mundane task, he was not offended, but exemplified true humility by accepting his job and doing it to the best of his ability.

Stephen is best remembered for the way that he died. He had been preaching the gospel and has drawn some criticism from a synagogue known as the "synagogue of the freedmen." They were unable to get the best of Stephen through argument, because of his wisdom. They finally decided to trump up charges of blasphemy which closely paralleled Jesus' ex-

perience. When Stephen was brought before the council after the charges were made he was given an opportunity to respond to his accusers. Stephen proceeded with a sermon that filled most of chapter 7. He gave every Jew present a history lesson as well as a lesson in theology. He drove home the point that God had never limited himself to one land or one holy place such as the temple. He reminded them that their disposition through the ages had been to ignore the leadership that God had provided and to reject the Lord's prophets. His final jab was to turn the tables and accuse them of the very thing that he was on trial for, which was breaking the law.

It was at this point that his accusers and the council could take no more. In a rage they rushed him out of the city and stoned him to death. The greatest impact of this story was the way Stephen died. He maintained a calm assurance in the face of certain death and he prayed for those who were about to slay him. The story has even greater relevance as one considers how Stephen's death influenced a young man standing nearby named Saul.

Breland is pastor, North Greenwood Church, Greenwood.



Book reviews

CLC director urges greater black representation in SBC

By Dan Martin

NASHVILLE (BP) — Greater representation of blacks at every level of Southern Baptist life has been urged by the new executive director of the Southern Baptist Christian Life Commission.

Richard Land, elected to head the SBC's moral and social concerns agency in September, issued six challenges, including one for greater representation during the Southern Baptists and Race Conference in Nashville Jan. 16-17.

His challenges were adopted on a standing vote by the 175 black and white participants at the conference, held on the holiday commemorating the birthday of Martin Luther King Jr., the slain civil rights leader. The conference was the first planned by Land after he took over direction of the agency in October 1988.

Land, former academic dean at Criswell College in Dallas and special assistant to the governor of Texas, issued his challenges:

— "We call upon Southern Baptist Christians to resolve to stand publicly and privately for racial justice and equality and to speak out against racism whenever and wherever it occurs.

— "We call upon individual Southern Baptists and Southern Baptist churches to reach across racial

boundaries, establishing friendships, fraternal rather than paternal relationships, through mealtimes, prayer times, and recreational times.

— "We call upon Southern Baptist churches to observe Race Relations Sunday with various activities, such as pulpit exchanges with churches of differing ethnic and racial composition.

— "We call upon Southern Baptists to urge their agencies and institutions to seek diligently to bring about greater African-American representation at every level of Southern Baptist institutional life.

— "We call upon Southern Baptists to repent of past bigotry and to pray for, and minister to, those still within its deadly clutches, either as persecuted or persecutor.

— "We call upon Southern Baptists, out of our own incessant past experience with, and intermittent present experience with, racism to witness both here and abroad to its devastating impact on both its victims, the persecuted and the persecutor."

Land concluded his call for action for racial justice by pledging, "As Southern Baptists, we have not always stood for these things, but God has, his word has, and with his help, we do now

and we shall in the future."

In his address, Land cited "a widespread sense that racial conflict is on the rise in our land. It would seem that eternal vigilance, ceaseless education, and persistent courage are needed to ensure progress toward healthier racial attitudes."

He diagnosed the "nature of the enemy we confront . . . as an enemy within as well as without. Racial bigotry is woven into the very warp and woof of our society because it is an integral part of humanity's fallen nature.

"Prejudice is at its most basic a sin problem. It is a spiritual problem, a consequence of the fallen, sinful human heart.

"In this secularly dominated age, Christians have a unique responsibility to remind our society that racism, as well as many other problems, will not be solved without the spiritual dimension."

Land noted, however: "The fact that racism is at its foundation a spiritual problem and will be vanquished ultimately only by spiritual means, does not mean that legislative and judicial remedies should not be, must not be applied to racial discrimination and bigotry.

Dan Martin is BP news editor.

Jerry Johnston. **GOING ALL THE WAY**. Waco, Texas: Word Books, 1988. Paper, 175 pages.

Going All the Way is stamped with an "R" on the front cover and has a warning that it contains sexually explicit material. The "R" could also stand for "read me," which is what every teenager, parent, and Christian adult who cares about teens should do.

Jerry Johnston is a popular Christian counselor of teenagers who has spoken to over three million teenagers. He has also written *Why Suicide?*, and has a toll free hotline for youth, 1-800-SV-A-TEEN (1-800-782-8336).

Going All The Way is a hard-hitting, fast-moving, unveiling of "the real world of teens and sex." The book is divided into three parts. Part One, "Sodom Revisited," reveals the rampant sexual activity of American youth and the accompanying problems of disease, abortion, pornography, alcohol and drug addiction, rape, prostitution, incest, homosexuality, suicide, and AIDS. Part Two, "Oversexed, Undermined," identifies some of the causes of sexual immorality. Johnston says parents who divorce and are absent from their teens' lives and/or are unwilling to discuss sex aggravate the problem. Other causes include: legalized abortion as a way out of pregnancy, glorification of sexual promiscuity in the movies, TV, and rock music, a lack of sex education from a moral viewpoint, and peer pressure to avoid being ridiculed for being "a virgin."

In Part Three, "The Way Out," Johnston says, "The Bible makes it crystal clear that sex and the pleasure it brings is intended for marriage only. To abuse God's design is to invite guilt, heartache, untimely pregnancy and disease" (p. 134). He lists the benefits of keeping one's virginity and deciding ahead of time to say no to "going all the way." He says that teens usually underestimate their parents when they say that they cannot talk about their sexual activity with their parents. If teens are absolutely sure they cannot talk to Mom or Dad about it, they should talk to some other adult whom they can trust. He points out that drugs and alcohol do not help, and abortion adds more guilt. Johnston finishes with a beautiful

chapter on "True Love or True Lust?" which contrasts teenage sex with I Corinthians 13.

Johnston concludes, "Going all the way in this sex-crazy world of ours means going all the way to destruction, dissatisfaction, and ultimate death. Choose the other path. Go all the way with Jesus Christ" (p. 174).

Johnston makes frequent use of statistics which he documents, as well as quotations from teenagers whom he has interviewed personally. He discusses some explicit sexual activities and diseases which may shock some readers. His sections on AIDS (pp. 33-35, 92-98) are very informative, although he implies that AIDS can be passed by exchange of saliva, which is incorrect. (The only proven routes of infection are childbearing, sex, and blood.) *He correctly warns his readers that while gays are taking precautions, heterosexuals and intravenous drug users are acting as if they cannot get AIDS, which is a fatal mistake.

Going All the Way is not a scientific textbook on sex; it is a popular warning about the dangers of sexual immorality from a Christian perspective. Parents would do well to read this book, pass it along to their teenagers, and discuss it with them.

— Reviewed by Bob Rogers, pastor, Calvary Baptist Church, Gloster.

*See "An AIDS primer" *Missions USA* Jan.-Feb. 1989, p. 57.

Biblical imperatives conference cancelled; reset for May 1990

SAS CITY, Mo. (BP) — The Conference on Biblical Imperatives, planned by the six Southern Baptist Convention seminaries for April 24-27 at Ridgecrest (N.C.) Baptist Conference Center has been cancelled for lack of interest.

The conference was to be the third of three planned by the seminaries as part of the Glorieta Statement issued to the SBC Peace Committee in 1986.

The first, on biblical inerrancy, was held in 1987, and the second, on

biblical interpretation, was held in 1988.

According to the two seminary presidents who were co-chairmen for the cancelled conference, a May 1990 conference is being planned to focus on many of the issues of biblical imperatives as well as the need for renewed commitment and cooperation among all Southern Baptists.

After high attendance at the first conference and reduced interest in the second, there had been no advance registrations for the third. Planners

added that the decision was made to cancel the meeting after two key speakers cancelled around the first of the year and to reschedule a 1990 conference focusing on many of the same themes.

Milton Ferguson, president of Midwestern Seminary here, said: "The real issue is no longer the Bible, but whether or not we can and will find ways to re-establish trust among ourselves.

"I really believe the time has come for us to reach out to one another with understanding and forgiveness."

Dan Martin is BP news editor.

NOTE: The BAPTIST RECORD still has an oversupply of poems on hand and does not need any new ones at this time, except occasionally to fill a special need.

SCRAPBOOK

Our family moved south in 1897

I knew instinctively when time called down to travel north and see Wisconsin's winter-white town, Rhinelander, where Mama had grown to be eight, and she never forgot the scenery; she implanted it in me.

All of life gathers in houses beside the road, and winter glistened on old Highway 51, which in Illinois divides the farmers' fields now dormant winter-gold in sunset without sun. It became dark and a motel miles ahead. Vicious ice-snow assaulted the little car, to the fearful delight of my deep-south heart.

I saw Wisconsin as a sunfilled day, snow banked, with two-story colorful houses and elaborate barns and maple trees where Mama's brother Fred had helped attach buckets to draw true syrup, and there was a river where Grandpa rolled log downstream, and a lake where Mama had skated and a hill for her sled, and THERE must be the house Grandpa built 100 years ago.

In Rhinelander, I stood under cold sun, no falling snow, no wind, but at one degree it was like the North Pole with air pressure forcing my breath, and I understood how, thirty below, Grandpa's whiskers and icicles as he held a rope walking deep in snowstorm to the barn down the slope.

But my motel room in Rhinelander was SO WARM. Soon, a stranger having toyed briefly with the ages, I headed south a different route, remembering that Mama said they left Wisconsin to her sister Lucy's chat on the train. "We're going to the wilds of Mississippi." Wherever Grandpa lived, a village evolved around his sawmill. Down South in Mississippi near Holmesville he named his community "Stella" after Grandma.

At the bottom of Wisconsin I became a child under the BLUEST sky, and two jet streams formed a willowy cross. Awed, I aimed my camera high. As I drove south, all through Tennessee, snow fell winsomely.

—Violet Reeves Tackett, McComb
(For Ellen Cain Reeves, 1889-1983)

Off the Record

As a young woman delivered a plaintive rendition of "My Old Kentucky Home" to a room full of dinner guests, one elderly man bowed his head and wept quietly.

Afterwards, the hostess went up to him and inquired tenderly, "Pardon me, are you a Kentuckian?"

"No, madam, I'm a musician," he replied.

On graduation day, Mom was trying to take a picture of her son in cap and gown posed with Father.

"Let's try to make this look natural," she said. "Billy, put your arm around your Dad's shoulder."

The father answered, "If you want it to look natural, why not have him put his hand in my pocket?"

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005-DTM 291
SOUTHERN BAPT HISTORICAL SO 00
901 COMMERCE ST SUITE 401
NASHVILLE TN 37203

Box 530, Jackson, MS 39205

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